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Issues of modeling smart personality – human image of the digital age

KEYWORDS

- digitalization;
- modelling as a method of cognition;
- stages of modelling;
- human models;
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ABSTRACT

Digitalization, human immersion in the Internet space, Smart technologies create a world of new materiality, embrace everyday life, thinking, expanding the boundaries and possibilities of human communication and self-expression, which was the hypothetical basis for the idea of the need to transform lives in the direction of Smart. This circumstance necessitates modelling the image of a person in the digital era, taking into account the models of human action and its results developed by the social and humanitarian sciences.

The study is based on conceptual, system-functional approaches, and it uses a set of general scientific and specific scientific methods, the modelling method served as a way to create an image (model) of a Smart personality.

Research results: the concept of “Smart personality” has been introduced into scientific circulation, highlighting such competencies as possession of methods of critical thinking, effective teamwork and interaction with other people, adaptation to changes, decision-making and independent organization of activities, work in conditions of uncertainty and performing complex analytical tasks that require improvisation and creativity; the factors of development and formation of the Smart personality were identified: implementation of the concept of Smart-education and values of self-development, approval of the concept of “Lifelong learning education” and self-motivation, development of cognitive skills instead of “loading” knowledge; it is substantiated that the development of a Smart personality model is possible with an interdisciplinary approach, using the methodology of different areas of socio-humanitarian knowledge

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INTRODUCTION

Man is a unique, multifaceted creation that embodies many properties and characteristics. The complexity and inconsistency of the research phenomenon required an appeal to human models. D. P. Gorsky defines a model as a kind of system “in a certain relationship to the original (the subject of analysis), the study of which allows obtaining new information about the original” [11, p. 51].

L. N. Berg rightly believes that research should take into account the peculiarities of the cognitive process of each specific phenomenon, and, consequently, cognitive tools, therefore, considers the modelling method as an effective way of obtaining knowledge, identifying signs about the complex social objects under study [2]. Therefore, for example, the legal researcher L. N. Berg regarding the legal impact [1; 2] applied modelling as a method. It should be noted that modelling as a research method makes it possible to emphasize the uniqueness, versatility of the “human” phenomenon.

One of the first models of man – homo sociologicus – was developed within the framework of sociology. At the same time, the basis was the idea of recognizing the primacy of society, social groups and social ties in human behaviour as a necessary condition for achieving maximum social benefit. Economic science, modelling the image of an economic person, fixes attention on other essential properties: economic motives prevail in the activities of homo economicus; the goal of the activity is to achieve max benefits at min costs. The anthropology of law forms the model of homo juridicus in the totality of legal characteristics and properties, endowing a person with exceptional abilities to create and follow the rules of law.

Changes in the modern world caused by digital and cloud technologies have influenced a person, the conditions of his life, which served as the basis for the formation of a model of a person of the Smart era.

MATERIALS AND RESEARCH METHODS

The study of human models in the philosophical analytics of the socio-humanitarian human being is based on many theoretical and methodological provisions. The conceptual approach based on philosophical analytics of the socio-humanitarian being of a person made it possible to determine the general direction of the study. The system-functional approach made it possible to study human models as an element of a system with functions characteristic of it. Modelling as a method of cognition made it possible to address the issue of building a theoretical model of a person of the digital era by eliminating secondary characteristics and displaying essential properties. Modelling is necessary to create an image (model) of a Smart personality in socio-humanitarian areas of knowledge. The understanding of modern smart technologies as a factor in the formation of a Smart personality with new

opportunities for communication and self-expression was the hypothetical basis for the idea of the need to transform lives in the direction of Smart.

LITERATURE REVIEW

Digital is now a worldwide brand. Digital transformation is an objective trend in the development of society, the digital economy. As noted in the report of McKinsey Global Inc (2017), today, many countries are making efforts to achieve the level of digitalization required to meet the needs of modern people [6]. In Russia, digitalization is defined by the Strategy for the Development of the Information Society for 2017–2030 [34], the Program "Digital Economy of the Russian Federation" [28]. Digital technologies are considered as having many advantages in the process of solving various problems of human life, for example, educational [5; 12; 19].

Digitalization is an interconnected phenomenon with the characteristics of the generation of people who are immersed in a virtual environment. D. Tapscott suggested calling the generation of people born in the 90s of the XX century and later, "Net Generation" [36]. L. Rosen, studying the features of the new generation, suggests using the term "iGeneration" to characterize, where "i" represents both a type of digital technology (iPhone, iPod, Wii, iTunes) and highly individualized activities, what these technologies make possible [29]. Generation "i" is characterized by the fact that they were born in the world of high technologies; they are characterized by electronic communication, an inherent need for multitasking. In this regard, modern digital resources make it possible to meet the individual needs of a modern person. Studies show that the active inclusion of digital technologies in the life of people has numerous advantages for the development of cognitive abilities, competencies of a modern person, thanks to which a person can integrate and successfully realize himself in conditions of variability and uncertainty [37].

The well-known media researcher, culture researcher N. B. Kirillova emphasizes that "the computer, the Internet, multimedia have strengthened the mythological component of media reality, forcing a person to" balance "between the artificial and the real world", while the virtual media environment (cyberspace) for the modern generation of people is the most important factor socialization [16, p. 20]. N. B. Kirillova, exploring the mechanisms of interaction in the triangle "person – media reality – society", considers "Homo medium" as an image of a person of the information age, which provides a person with wider opportunities for self-determination, characterizes the individual as a subject and object of social relations [17].

The inclusion of information technologies in the life of a modern person actualizes the appeal to the problems of studying the essential characteristics of a person in the digital era. In this regard, it is necessary to address the issue of modelling the image of a person in the era of digitalization. Note that modelling as a method of cognition has been studied in many works. In contrast, a more attentive appeal to the modelling process is observed in the 60s of the

twentieth century [38], and since the 80s of the XX century, modelling as a method of scientific knowledge has been integrated into the current tools of researchers [20; 32].

RESULTS AND DISCUSSION

Digitalization sets the vectors for the transformation of traditional social practices and behavioural strategies, which makes it necessary to comprehend the image of a modern person, to identify the dominant strategies of his life. We suppose that solving this problem involves taking into account approaches to modelling the image of a modern person, considering human models that have developed in different areas of socio-humanitarian knowledge.

Models of a person, developed by different sciences, differ in the dominant human motives, interests (social, personal) that because behavioural actions, affect the result of an activity. So, at the heart of the homo sociologicus model are the requirements of society, social norms reflected in values, traditions, ideals, enshrined in the norms of law. The model is dominated by the priority of the public over the personal, social regulation is carried out through the norms of morality (duty, conscience, responsibility, and other norms) and law. Homo sociologicus in the aggregate of social facts (law, morality, religion, family, and other facts) as regulators of relations, the behaviour of individuals is represented by E. Durkheim [10]. Society, through already established and emerging norms, values, ideals, includes a person in a single regulatory mechanism, subordinate to the authority of social norms, the weakening of which, freedom from external regulators (for example, legal, moral) is considered as a destructive factor for society and the individual. Homo sociologicus, as a performer of a social role, combining the individual and the public, behaviorally is corresponding to the requirements of society, is interpreted in the sociological doctrine of R. Dahrendorf [9]. R. Merton followed E. Durkheim, for whom the central component of a sociological person was a social norm that sets the parameters of the behaviour of individuals. R. Merton introduced a new perspective into the model of homo sociologicus using deviations, social dysfunctions [23]. J. Subrt draws attention to the need to study social roles, behavioural strategies of a person in society, believing that the concept of "role play" can enrich Homo sociologicus [35].

T. Parsons, introducing the categorical pair "status-role", which characterizes the place of a person in society, introduces a new understanding of homo sociologicus. T. Parsons notes that in a person it is necessary to develop the desire and ability to be a member of the "societal community", adequate motivation to participate in socially significant actions [26], to maintain the status of a member of the societal community. S. Lindenberg developed two models of a person: SRSM – a person of a steadily developing society; OSAM – a person with an active life position [21].

The analysis of homo sociologicus models is focused on the criticism of the fact that a person is in conditions of restriction of freedom, initiative, in a situation of social control, regulatory-volitional subordination of behaviour to the requirements of society, focused on

public utility. As the trends of modern society, V. Cesareo calls subjectivity as self-awareness and the need for self-realization, which allows getting rid of ethical, social constraints [4]. V. Cesareo believes that subjectivity is typical for "civicus", a type of modern person who has the ability to be the bearer of responsible freedom [4].

Considering the model of a person developed by economic science, it should be noted that the dominant feature is the essential perspectives of a human being in the context of production, distribution, exchange and consumption. The founder of economic theory A. Smith, through the concept of "economic man", emphasizes that any person in economic activity seeks to improve his financial situation by increasing the number of consumer goods while saving his labour efforts. It is this type of behaviour that is understood as the basis of the system of economic relations. Homo economicus, focusing on the motives of the economic order, is characterized by such qualities as rationality, pragmatism, dexterity, the flexibility of mind, utilitarianism. A. Smith believes that labour is an anti-good, which is anti-useful for a person, arguing his understanding of work by the fact that a person is forced to sacrifice leisure, freedom, tranquillity [33, p. 90]. It should be emphasized that the homo economicus model fixes such priorities as independence, profit orientation, "egoistic" type of communication as a condition of freedom and flexible interactions. J. Mill believes that the economic human model is an abstraction necessary in order to establish interconnections, interdependencies between economic phenomena with dominant strategies for achieving the most significant profit with the lowest costs [24].

The homo economicus model is undergoing critical analysis. So, D. Coyle carries out the so-called ethical criticism, believing that the economy does not intersect with the norms of ethics, the rationalism of an economic person, his "selfish maximization" affect behavioural actions, decisions change the norms of individual behaviour for the worse [8]. As a result of the analysis of the models of homo economicus developed by the economic theory, it should be concluded that the common thing is the fixation of a person's desire in a world of unlimited needs and limited resources to achieve maximum benefits with minimum costs, which indicates rational economic behaviour, rational economic choice of an economic person.

Coenen-Huther J. believes that neither economics nor sociology can claim to understand and explain the behaviour of a real person comprehensively. However, both sciences investigate the ideal image of a person, represented by dependent and independent variables [7].

If we turn to the field of law, then the modelling of the image of a person is carried out through the prism of legal characteristics, the ability to create norms of law and follow them as regulators of human relations. For theorists of an anthropology of law J. Carbonnier [3], A. I. Kovler [18], V. S. Nersesyanc [25], N. Rulan [31], the starting point is that law is anthropomorphic, and man is legal. In L. S. Mamut we find the assertion that homo juridicus can only be spoken concerning civilization [22] because in the pre-civilization period there are no grounds to talk about a legal person due to the absence of factors, the action of which would entail a radical transformation of legal communication itself. At the stage of civilization, the nature of society is significantly transformed, and social processes begin to take place in a

new way, the foundations for the formation of homo juridicus as a new social role of man are formed. A civilized individual is inscribed in legal reality, and only in society does he acquire the status of homo juridicus. According to T. Hobbes, legal norms appear due to people's fear of possible violence, and the rule of law is necessary for self-preservation [13]. In this respect, T. Hobbes's ideas bring him closer to J.-J. Rousseau, who claims that a person chooses the legal order that can provide him with a safe life [30]. In the philosophy of I. Kant, a person is defined as a free, moral, autonomous subject, ready to resist the will of another subject even in a situation when the will is enshrined in the law [15]. It should be noted that a developed legal culture and legal consciousness provide a person with immunity from acts of a non-legal nature, keep him from asocial forms of behaviour, permissiveness, which is especially important in the field of economic activity.

The playful essence of human life is presented in the work of J. Huizinga "Man playing" and is enclosed in the concept of "homo ludens", with which the philosopher emphasizes the playful nature of various manifestations of life: a person joins the game of his own free will; the game has a semantic context, established and obligatory for the adoption and adherence of the rules [14]. The game, says J. Huizinga, permeating all life, all spheres of human life (justice, international relations, politics, sports and other spheres), refers to the essential features of a person. As an example, let us cite the rationale of J. Huizinga that the game can also be said with justice, although justice is assigned the most important social role of the regulator of relations [14, p. 85]. So, considering the trial, J. Huizinga compares it to a game of chance, a competition.

Undoubtedly, the models of a person presented above complement each other, give a holistic view of a person, his features and characteristics. Based on the study of human models that have developed in the social and humanitarian sciences (economics, law, sociology and other sciences), it is possible to create a simplified theoretical model of a Smart personality that is becoming in the digital age. The complexity of building such a model lies in the fact that a modern person is involved in complex connections and interactions both in a real society and in a rapidly developing virtual environment. It is also necessary to take into account the fact that, on the one hand, the communication system of a modern person is changeable, saturated, mobile, and, on the other, stable, which serves as the basis for achieving such a social effect as the orderliness of social relations and connections.

From the methodological point of view, the works of L. N. Berg are significant for our research, where the stages of the formation of a theoretical model are proposed on the example of the phenomenon of "legal impact" [2]. The development of the model, the researcher believes, involves several stages:

- Stage I is aimed at obtaining, accumulating, systematizing and ordering data on social connections;
- Stage II is associated with the use of analysis and synthesis as necessary stages of the formation of a model, which allows getting a simplified picture in comparison with reality, revealing new properties and connections;

- Stage III involves the use of methods of abstraction, idealization, reduction [2, p. 19].

Many researchers associate the vector of changes in modern society with Smart, the penetration of smart technologies into almost all spheres of human life as the basis for the supposed transformations of all aspects of human life. Smart-society is a new quality of the information-digital society, in which the combination of human use of technical means, services and the Internet leads to social and economic effects that provide a qualitatively different standard of living for people. The variety of opportunities associated with structural changes in society, the informatization or digitalization of the social sphere and the economy, entailed the formation of a new type of person – Smart-men, immersed in the information environment, using the Internet, digital and cloud technologies as a cultural tool for solving various kinds tasks in other ways that are not traditional for a person. In this regard, attempts are being made to develop a Smart-human model.

In this article, we introduce the concept of "Smart men", which characterizes a person as a separate human "I", the subject of new social relations that are taking shape in the digital era, with a set of properties necessary for successful activity in the digital world. A smart personality is a person who not only owns information technologies and is immersed in the interests of educational, professional or other creative activities in the virtual space but also has formed universal competencies, due to which communication risks are minimized, it becomes possible to find competent and effective solutions (here it is appropriate to say about legal, financial, economic literacy and other types of literacy). The competencies required for a Smart personality include: mastering the methods of critical thinking, effective teamwork and interaction with other people, adapting to changes, making decisions and organizing activities independently, working in conditions of uncertainty and performing complex analytical tasks that require improvisation and creativity.

Factors in the formation of a Smart men capable of adapting to continuous, rapid and unexpected changes, corresponding to the rapid pace of development of the knowledge economy and in demand in the labour market, able to fit into various educational and professional trajectories, include:

- implementation in the education of the concept of Smart-education, or smart learning, and the values of self-development;
- approval of the concept of "Lifelong learning education" (lifelong learning), based on the principles: self-motivation, "lifelong learning" (lifelong learning), "life-wide learning" (life-wide education);
- the development of cognitive skills instead of "downloading" knowledge, which is typical for traditional education.

A person's awareness of the positive aspects of Smart technologies, mastering them as ways of effectively solving global problems of preserving the natural environment and forming the ecological environment of people, will lead to an understanding of the need to transform lives in the direction of Smart.

CONCLUSION

The article analyzes human models presented in various social and humanitarian sciences, each of which gives its idea of a person and his behaviour. The human model acts as a fundamental element of social and humanitarian knowledge and is an analytical framework for understanding human behaviour and the results of his activities. So, in economic science at the end of the 19th century, a model of a person with behaviour based on rational choice and utility, rational adaptation to the external environment was developed. In the models of a sociological and legal person, as approved, the behaviour is considered that is focused not on the individual mind, but on the values and norms that are accepted (fixed) in society. The study of these models allows concluding that the economic model of a person has a maximum of personal interest, benefit, benefit. In contrast, the model of a sociological or legal person makes maximum demands on the behaviour of people in following social roles, norms, and social values.

In the digital era, a new model of human behaviour is emerging, which is significantly influenced by information technologies, which have become a necessary element of the daily life of a modern person. In this regard, and to characterize a person as a subject of emerging new social relations, we introduced the concept of "Smart men"; it was made to identify the characteristic features of a Smart personality, factors influencing its development and formation.

In conclusion, it should be emphasized that the development of a Smart Men Smart personality model is possible with an interdisciplinary approach, using the methodology of different areas of socio-humanitarian knowledge. This study, when "disciplinary self-isolation" is unacceptable, a systematic approach is required, taking into account everything that can be significant from the whole variety of social and humanitarian sciences [27].

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